

CULTURAL GUIDE TO SPAIN

Dorcas Taylor
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Updated with the assistance of Juan Ortiz,
Spanish Teacher, American School of Madrid
and Naomi Ritchie, CLO Officer, Madrid
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Once away from the holiday costas, you could only be in Spain. In the cities, narrow twisting old streets suddenly open out to views of daring modern architecture, while spit-and-sawdust bars serving wine from the barrel rub shoulders with blaring, glaring discos. Travel is easy, accommodation plentiful, the climate benign, the people relaxed, the beaches long and sandy, the food and drink easy to come by and full of regional variety. More than 50 million foreigners a year visit Spain, yet you can also travel for days and hear nothing but Spanish.

Geographically, Spain's diversity is immense. There are endless tracts of wild and crinkled sierra to explore, as well as some spectacularly rugged stretches of coast between the beaches.

Culturally, the country is littered with superb old buildings, from Roman aqueducts and Islamic palaces to Gothic cathedrals. Almost every second village has a medieval castle. Spain has been the home of some of the world's great artists—El Greco, Velázquez, Goya, Dalí, Picasso—and has museums and galleries to match. The country vibrates with music of every kind—from the drama of flamenco to the melancholy lyricism of the Celtic music and *gaitas* (bagpipes) of the northwest.

Spaniards these days have rules of etiquette very similar to those of their fellow Europeans, albeit with a local flavor. What follows is an attempt to familiarize you with Spain and the Spanish way of socializing, with an emphasis on Madrid, home of the U.S. Embassy. Be prepared, though, for variations on what to expect and remember, the golden rule still applies: *Donde fueres, haz lo que vieres* (“Wherever you go, do whatever you see”).

PART I: GENERAL BACKGROUND

Spain—The Country

The Kingdom of Spain is a country located in the southwest of Europe. It shares the Iberian Peninsula with Portugal and Gibraltar. To the northeast, along the Pyrenees mountain range, it borders France and the tiny principality of Andorra. It includes the Balearic Islands in the Mediterranean Sea, the Canary Islands in the Atlantic Ocean, the cities of Ceuta and Melilla in the north of Africa, and a number of minor uninhabited islands on the Mediterranean side of the strait of Gibraltar, such as the Chafarine islands, the "rocks" (es: *peñones*) of Vélez and Alhucemas, and the tiny Parsley Island.

Although the official name of Spain is *Reino de España*, the same can be translated into the other languages of Spain, as in *Regne d'Espanya* (Catalan), *Espainiako Erresuma* (Basque), and *Reino de España* (Galician).

Administratively, Spain is divided into 50 provinces. However, the division into 17 geographic and historic regions (autonomous regions), generally corresponding to the old Christian and Moorish kingdoms of Spain, has been maintained for most practical

purposes. The chief cities, other than Madrid, are Burgos, Valladolid, León, Zamora, and Salamanca in Castile-León; Toledo in Castile-La Mancha; and Badajoz in Extremadura. The country's population is around 40.3 million. Madrid and Barcelona each have over 4.7 million people in their metropolitan areas. Barcelona, the second largest city, is Spain's principal commercial and industrial city and a major regional center within the European Community.

The Spanish people display great regional diversity. Separatist tendencies remain particularly strong among the Catalans and the Basques. Castilian is the standard Spanish language, but Catalan (akin to Provençal), Galician (akin to Portuguese), and Basque, unrelated to any other language, are still spoken and written extensively in their respective districts.

Government

Spain has had a constitutional monarchy since 1975. King Juan Carlos I, who became the head of state after Francisco Franco's death, has the ability to ratify laws, dissolve the legislature, and propose candidates for the office of prime minister; he is also head of the armed forces. Spain's bicameral legislature, the Cortes, consists of the chamber of deputies and the senate, both of whose representatives are elected every four years in provincial elections. The legislature's powers include the ability to ratify, repeal, or reform laws and to approve international treaties. Spain's executive branch consists of the president (prime minister), vice presidents, and heads of ministries. Its responsibilities include the regulation of international and national policies and defense. The king proposes the prime minister, who then must be approved by the Cortes. Each of the autonomous regions forms its own parliament and regional government and exercises legislative and executive authority in the manner outlined by the national constitution.

Economy

Traditionally an agricultural country, Spain produces large crops of wheat, sugar beets, barley, tomatoes, olives, citrus fruit, grapes, and cork. Spain is the world's largest producer of olive oil and Europe's largest producer of lemons, oranges, and strawberries. The best-known wine regions are those of Rioja, in the upper Ebro valley, and of Málaga and Jerez de la Frontera, in Andalusia. Agriculture is handicapped in many regions by lack of mechanization, by insufficient irrigation, and by soil exhaustion and erosion.

The major industries produce textiles, iron and steel, and chemicals. Industries are concentrated chiefly in the Madrid region; in Valladolid; in Catalonia, which has large textile, automotive parts, and electronics manufactures; in Valencia; and in Asturias and the Basque country, where the rich mineral resources of the Cantabrian Mts. (iron, coal, and zinc) are exploited. Copper is mined extensively at Río Tinto; other mineral resources include lead, silver, tin, and mercury. Petroleum is found near Burgos. Fishing, notably for sardines, tuna, cod, and anchovies, is an important source of livelihood, especially on the Atlantic coast, and fish canning is a major industry. Tourism is Spain's greatest source of income.

Spain has made great economic progress in recent decades, but it still lags behind most of Western Europe. Though industry has grown considerably since the 1950s, the country still has a large trade imbalance. Spain's greatest trade is with the United States, Germany, France, and Great Britain. Among the leading exports are fruit, wine, and other food products, ships, footwear, machinery, and chemicals; major imports include machinery, petroleum, iron and steel, and transport equipment.

Early History

Beginning in the 9th century BC, Celts, Phoenicians, Greeks, and Carthaginians entered the Iberian Peninsula, followed by the Roman republic, who arrived in the 2nd century BC. Spain's present language, religion, and laws stem from the Roman period. Conquered by the Visigoths in the 5th century and subsequently in 711 by Islamic North African Moors, modern Spain began to take form in the Reconquista, the efforts to drive out the Moors, which lasted until 1492. In 1492 Queen Isabella I of Castile (Isabel La Catolica) and Ferdinand of Aragon began the Spanish Inquisition, which lasted for more than 300 years. This was also the year in which they gave Christopher Columbus the money for his first trip across the Atlantic to the "New World." By 1512 the unification of present-day Spain was complete. Nevertheless, the project of Castilian monarchs was to unify all Iberia and this aim seemed almost accomplished when Philip II became King of Portugal in 1580, as well as of the other many Iberian Kingdoms (collectively known as "Spain" which was not a unified state then). In 1640 the centralist policy of the Count-Duke of Olivares provoked wars in Portugal and Catalonia: Portugal became an independent kingdom again and Catalonia enjoyed some years of French-supported independence, but was quickly returned to the Spanish Crown.

During the 16th century, Spain became the most powerful nation in Europe, due to the immense wealth derived from the Spanish colonization of the Americas. But a series of long, costly wars and revolts began a steady decline of Spanish power in Europe. Controversy over succession to the throne consumed the country during the 18th century (it was only after the War of the Spanish Succession that a centralized Spanish state was established), with an occupation by France during the Napoleonic era in the early 1800s, and led to a series of armed conflicts and revolts between Liberals and supporters of the Ancient Regime throughout much of the 19th century; a century that also saw the loss of most of Spain's colonies in the Americas, culminating in the Spanish-American War of 1898.

The 20th century initially brought little peace; colonization of Western Sahara, Spanish Morocco, and Equatorial Guinea was tried as a substitute for the loss of the Americas. A period of dictatorial rule (1923–1931) ended with the establishment of the Second Spanish Republic. Increasing political polarization, combined with pressures from all sides and growing and unchecked violence, led to the outbreak of the Spanish Civil War in July 1936. Following the victory of his nationalist forces in 1939, General Francisco Franco ruled a nation exhausted politically and economically. Nevertheless, in the 1960s

and 1970s, Spain was gradually transformed into a modern industrial economy with a thriving tourism sector.

Contemporary Spain

The year 1975 was marked by escalating terrorist activity in the Basque country on the part of the militant separatist organization ETA (Euskadi ta Askatasuna), the death of Franco, and the beginning of the reign of King Juan Carlos I. With his premier, Adolfo Suárez González, the king ushered in a period of political reform and rapid decentralization. Juan Carlos opened the new bicameral Cortes in 1977. The Nationalist party, Falange Española, was dissolved in 1977 as well, and the Communist party was legalized shortly thereafter. A new constitution, which replaced the fundamental laws under which Spain had been governed since 1938, was ratified in 1978, formally establishing a parliamentary monarchy and universal adult suffrage.

Catalonia and the Basque country were granted limited autonomy in 1977, the Balearic Islands, Castile-León, and Extremadura in 1978, and Andalusia and Galicia in 1980. In 1981 Leopoldo Calvo Sotelo became premier following Suárez's resignation. Rightist civil guards seeking greater centralization seized the Spanish parliament in 1981, but the coup was quickly put down. In 1982, a Socialist majority was elected to the Cortes in parliamentary elections and Felipe González Márquez became prime minister. Spain also expanded its international role; it was admitted into NATO in 1982 and became a member of the European Community (now the European Union) in 1986. Spain continued to enjoy economic growth as a result of increased domestic and foreign investment in the 1980s and 1990s, but had one of the highest unemployment rates in Western Europe. In 1988, a general strike prompted the government to increase workers' unemployment benefits and salaries for civil servants.

Basque separatist violence continued in the 1980s with the ETA committing hundreds of murders, but showed some signs of abating in the 1990s, following arrests of many ETA leaders. The ruling Socialist party suffered losses in the 1993 elections but was able to form a minority government with the cooperation of the Catalan nationalist coalition. Following the March 1996 elections, a center-right government took office. Popular Party (PP) head José María Aznar López became prime minister in coalition with the Catalan nationalists. Factors in the Socialists' fall included economic problems, corruption scandals, and charges that Socialist officials had endorsed a "dirty war" against Basque separatists in the 1980s.

Aznar introduced a government austerity and privatization program, and the economy experienced significant economic growth. A cease-fire called by the ETA in 1998 resulted in fruitless negotiations with Aznar's government, and in 1999 the ETA ended the cease-fire. With the end of the cease-fire the government took a hard line with the separatists. Also in 1999, Spain became part of the European Union's single currency plan. Benefiting from a prosperous economy, Aznar led the PP to a parliamentary majority in the March 2000 elections.

Following the September 11, 2001, terrorist attacks on the United States, the Spanish government sought greater international support for its campaign against the ETA and renewed its crackdown on the organization. In August 2002 a Spanish judge suspended Batasuna, the Basque separatist party linked to the ETA, accusing it of collaborating with terrorists; the party was permanently banned in March 2003. Despite strong opposition from the Spanish people, Aznar was a strong supporter of the Anglo-American invasion of Iraq in 2003; Spain did not, however, commit troops to the invasion force.

On March 11, 2004, morning rush-hour crowds in Madrid were stunned when a series of bombs began to detonate at several train stations throughout the city. Over the course of 15 minutes, ten bombs exploded, killing almost 200 people and wounding about 1,500. The explosions seemed to be politically based since they went off just three days before Spain's general elections. Prime Minister Jose Maria Aznar had anointed Mariano Rajoy as his successor, who had been expected to win the election, but after the blasts, the election swung in favor of Jose-Luis Rodriguez Zapatero, the Socialist candidate. Although the ETA was initially suspected of the bombing, suspicion now focuses on the Islamic fundamentalist group al Qaeda.

PART II: COMMUNICATIONS

Greetings

Spaniards greet one another by touching right cheeks first, and then left, sometimes kissing lightly at the air rather than on the cheeks. They also say goodbye with this same gesture. Upon first being introduced you will say "*Encantado*" (*a*) or "*Mucho gusto*." From early morning to 2:00 or 2:30 p.m. (or until you've had lunch) say "*Buenos días*," after it's "*Buenas tardes*" from 2:30 until 8:30 p.m., followed by "*Buenas noches*" from 8:30 p.m. and on through the night.

Also, you can use "*Hola*," "*Qué tal*," or "*Buenos*" (*as*) when being casual. When answering the telephone use "*Diga*" or "*Dígame*." "*Sí*" is often used as well.

When speaking directly with someone in Spain, "*tu*" (familiar "you") and "*vosotros*" (plural "you") are used. When to use the familiar form is less straightforward. Adults always use "*tu*" when talking to children but "*Usted*" is normally used when speaking to household help, delivery people, etc. To be on the safe side, it is probably better to start off using the formal "*Usted*" form and then take your cues from the person with whom you are speaking. After getting to know someone better, it is perfectly fine to switch to the "*tu*" form.

Speaking or hearing first names (*nombres*) or last names (*apellidos*) in an introduction does not seem as important in Spain as in the United States. Upon calling on an official, one clarifies one's name, when making the appointment and perhaps when announcing one's arrival, by handing a business card to a "*portero*" (doorman) or secretary. In a social gathering, men and women who have conversed at length, uncertain of each other's names,

may exchange cards at the end in an effort to clarify names. Occasionally spouses exchange cards, too. In introducing Francisco Lopez Gonzalez and his wife Maria Luisa, one might refer to them in any number of combinations.

Francisco Lopez Gonzalez y su mujer (his wife), Maria Luisa

" "
father's mother's
surname surname

Francisco Lopez Gonzalez y la senora de Lopez

Francisco Lopes Gonzalez y su mujer,

Maria Luisa Garcia Fernandez de Lopez

" "
father's mother's
surname surname

Los senores de Lopez Gonzalez.

A couple of brief commentaries on language in Spain: You can certainly wait until arriving in Madrid to change from a Latin American pronunciation of "C" and "Z" to a Castilian one, that of "TH":

Barcelona = Barthelona
Zaragoza = Tharagotha,

but your ear may not adjust as rapidly as your tongue. Therefore, any adjustments to Castilian Spanish you can make before arriving in Madrid will ease your comprehension. In Andalusia, the Latin American pronunciation of "C" and "Z" serves perfectly. One other brief comment on Spanish concerns the variations on a theme called "Yes." Rarely will you hear "Si!" alone, rather "Si-si-si!" (spoken rapidly), "Vale!" or "Vale-vale-vale!" (also rapidly), or "de acuerdo!" meaning agreed.

Telephone Etiquette

A discussion of language requires a reference to the telephone. Spaniards usually answer the telephone with "Diga!" or "Digame!" (literally, "Speak!" or "Tell me!") and close with "Adios!" or, to close friends, a woman offers an embrace, "Un abrazo muy fuerte!" It is more polite in Spanish, as in English, to say, "Quisiera hablar con Juan" (I would like to speak to John), rather than "Quiero hablar con Juan" (I want to speak to John). The six or more volumes of telephone books for Madrid list classifieds; telephone numbers by the name of the owner of the telephone; and telephone numbers by the street, building, and floor of the residence. If, after all that, you have reached the wrong number, you are told, "Esta equivocado(a)" (You are mistaken). One is well-advised to know the pronunciation of the letters of the alphabet with a suitable geographical of the letters of the alphabet

with a suitable geographical location (in Spain, when possible) to associate with each in order to spell one's name over the telephone. "Todd, T de Teruel, O de Oviedo, D de Dinamarca, D de Dinamarca." Americans do report frustration over seldom having their telephone calls returned, even when the party answering volunteers that the call will be returned.

Gestures

In conversation Spaniards use their hands rather like punctuation signs, touching the arm, leg, or shoulder of the person with whom they are speaking, to seek agreement, express disbelief, or offer sympathy. Among the rude gestures signifying disapproval or contempt, the most widely used and easily recognizable is lifting the right hand toward you by bending the elbow, with the middle finger fully extended. This is often seen on roads and motorways and it is not to be attempted unless your car is faster than your opponent's. And if someone takes the tips of all five fingers of his right hand to the mouth in a bunch and then opens them out, do not get too excited—he is not blowing you a kiss, only expressing his wholehearted approval of something. Some other common Spanish gestures are rubbing one's fingers together or shaking one's hand rapidly at the wrist while blowing gently through one's lips, both of which signify "a lot."

The Spaniard's healthy curiosity may cause him to stare at strangers and ask direct questions, but basically he does not sit offended in silence by foreigners and their gestures. He comments about a dress, a habit, a strange odor. Whistling is not done, especially by women. Going barefoot or in stocking feet is offensive, even at home. Open yawns and their accompanying stretches are impolite. An American woman, fond of wearing berets of various colors, has packed her red one in moth balls after she was taken for a member of a far-right youth movement whose symbol is the red beret. It has long been a custom for Spanish men to comment audibly about every attractive woman who passes. American women are well advised to imitate their Spanish sisters: the best reaction is no reaction.

Personal Space

Spaniards have a different sense of space than Americans. Spanish women, friends, or relatives walk down the streets with their arms linked. Four or five Spaniards in a bar cluster around one bar stool, and its equivalent in space on the bar is laden with their glasses and cups and cigarette ashes. In the market, while waiting for their turn at the fruit vendor, customers are meticulous about keeping track of which customer they follow ("Quien tiene la vez?" or "Quien es la(el) ultima(o)?" ; Whose turn is it? or Who is the last?) but will then cluster around the vendor rather than form a line. The more crowded, the better. A city bus is never too full to stop for another passenger. One notices crowding in the structures being built outside Madrid for weekend homes: not isolated houses separated by open lawns, but chalets or apartment buildings clustered together, beyond which one can see the natural beauty one presumably escaped Madrid to enjoy.

Americans report shock at the contrast between the correct and polite behavior of their Spanish friends in their being bumped and shoved on streets and in public places. An American can walk along carefully on one side of an uncrowded sidewalk and be jostled to such a point that he instinctively says, "Excuse me," to a Spaniard who is by then halfway down the block. This does not mean that the Spaniard is intentionally rude, let alone rude to foreigners. It seems to mean that to him a stranger does not exist, and, therefore, has not been bumped, and thereby needs no apology. It may also reflect the fact that Spaniards not only like proximity, but also travel inside smaller "bubbles" than Americans do. After a while most Americans, after repeated injections, become immune or convert to bumping.

PART III: CULTURAL CONSIDERATIONS

The Spanish Nature

If asked "What are you?" most people will answer "I am English or American or French..." and then proceed to specify "I come from Devon or Florida or Normandy..." ending up with "My home town is Exeter or Miami or Cherbourg...." The Spaniard, on the other hand, will reverse this order and start with "I am from Denia" (most important), "I am Valencian" (of secondary interest) and, if pressed further, will admit "Oh yes, I am Spanish." The Spaniard's individualism is reflected in this peculiar identification with the local area rather than the country as a whole. Such an attitude could be a result of the pronounced differences between the regions.

Anyone coming from outside Spain is an *extranjero* (foreigner) but even a Spaniard from the next village will be referred to as a *forastero* (stranger). To this day, Spaniards retain this extreme individualism.

And so, if you are fond of clichés, here are a few: Catalans are known for their hard work and love of money, Galicians for their attachment to their land, Asturians and Basques are exuberant eaters and drinkers, Castilians are conservative, Andalucians have a wonderful sense of fun. Madrid is seen as a compendium of the best of Spain by those who claim that from there you can only go to heaven (*De Madrid al cielo*).

What seems to be common to all is a love of the good life. Spanish people work to live and not the other way around. They have the ability to laugh at absolutely everything—life, death, infirmity, deformity, and everybody—including God, the Devil, and themselves. They feel strongly the urgency of getting the most out of life.

Concept of Time

For the American, time in Spain may appear liquid. Concerts begin promptly. Some other public events routinely start after the stated time. An anthropology lecture advertised for 7:00 began at 7:30 p.m., a graceful delay referred to by one Spanish gentleman as "quince minutos de cortesía" (15 minutes of courtesy). The two television stations serving Madrid

list times for their programs in the daily paper, beginning at 1:30 in the afternoon and ending about midnight; but in actuality a program begins when the previous one stops, be that 6:55, 7:00, or 7:20 pm.

Another broad brush stroke with which to describe the Spanish panorama is the Spanish day: it begins later and ends later than the American day. Children who travel to school by bus may leave as early as 8:30 or 9:00 am; those taken there by their parents, en route to work, may leave later. Spanish schools begin at about 9:30. Stores and markets open about 10:00. One does not call friends at home before 10:00 in the morning. About 11:00 or 11:30, business people leave their offices and banks, blue collar workers their jobs, and gather in bars for breakfast (the famed hot chocolate with "churros," coffee with milk, a pastry, often a brandy) and then return to work. At 2:00 p.m., businesses, small stores, schools, museums (except the Prado) close for the mid-day meal. (Major department stores now remain open through the lunch hours. Many foreigners who do not live on a Spanish schedule find that a tranquil time to shop.) Children return to school from 3:30 or 4:00 until 6:00. Stores open from about 5:30 until 7:30 or 8:00 p.m.. Formal dinners in homes or restaurants start at 9:30, with dinner rarely served before 11:00 p.m.

The American Embassy opens from 9:00 a.m. to 6:00 p.m. The American School of Madrid, from 9:00 to 3:45 p.m. American families involved in both "time" cultures find that their children may live near Spanish children but never see them because the Spanish child is free from 7:00 to 9:00, when the American is eating; and the American is free from 3:30 to 6:00 p.m., when the Spaniard is in school. Employees who awaken at 7:00 or 7:30 a.m. for an American business day may need a "siesta" at 2:30 or 7:30 p.m. in order to attend a dinner party from 9:30 at night to 2:00 in the morning.

Madrid closes down at 2:00 in the afternoon on Saturday, not to open again in full force until Monday morning except for restaurants, theaters, movies, museums, and the ever-necessary bread man, whose store is open seven days a week in the early morning as well as the five week-day afternoons. Some stores close for the entire month of August as well as for the greater part of the Holy Week and the Christmas holidays.

Attire

Appearances count in downtown Madrid, though Spaniards are less formally attired than in the Franco era. To do the shopping at neighborhood markets, women wear blouses and skirts or suits with pumps, perhaps with a fur coat. School children usually wear uniforms. Blue jeans and informal sports clothes can be seen on weekends or for daily use by pre-university and university students or at foreign schools such as the American School of Madrid. Men usually wear at least a sport jacket to an informal occasion or just to walk the dog around the block. Such norms seem to be less rigid in the suburbs of Madrid where one can feel less obvious in jogging clothes than one does in the city. Shorts are never worn in Madrid by girls or women; they do wear sundresses in the heat of July and August. Few women wear low-heeled shoes except at home. Some Americans have noted the need to dress up while walking the streets of Madrid looking for vacancy signs (Se Vende Piso, Razon Porteria; Se Alquila Piso, i.e., Apartment for

Sale, Inquire of the Doorman; Apartment for Rent). Once finding a vacancy, one's appearance may determine whether the portero shows the apartment.

Spanish uniforms strike the American eye:

- blue collar workers in royal blue coveralls;
- "porteros" (doormen) in navy blue suits with shiny brass buttons;
- school children in the grey or tartan kilts or slacks, shirts, v-necked sweaters, and blazers of their schools;
- mothers in standard (pseudo-uniform) kilt, blouse and sweater and pumps, and trim young women in tight slacks, sweaters, very high heels;
- a variety of military and police uniforms
 - * traffic police in navy and white,
 - * national police in shades of brown,
 - * Guardia Civil in green with their famous shiny, flat-backed hats,
 - * chauffeured military generals in army green;
- all of the sales people of the department stores, men and women, in uniforms;
- business and professional men in dark suits and white or blue shirts.

On the other hand, bank tellers are quite casually dressed by American standards: in blue jeans if young, in slacks and v-necked sweaters if older. Since manufactured goods and clothing are expensive in Spain, the uniform is actually an economy. It allows the wearer to afford the few clothes necessary for the remaining hours of the week, and those are selected with a good eye for fashion. American dress may seem more varied because manufactured clothing is affordable, unlike in Spain, in discount houses.

Religion

The religion of Spain, as everyone knows, is Catholicism, and practically everyone there is a Catholic. The variety is Roman Apostolic.

Aside from the Catholics, there are a few thousand Jews, mostly Sephardic, who left the countries of North Africa to settle in the larger urban centers like Madrid, Barcelona, Sevilla and Cordoba. Recently, a synagogue was inaugurated at Mallorca. Spain also has some Anglicans.

The Spanish Catholics are religious in a uniquely Spanish style. Catholicism has played, and continues to play such a large role in the life of the country, that it can be called one of the bases on which the country stands.

The religion of Catholicism, for instance, was the rallying point behind which the Spanish gathered to conquer the Moors. Once the power of the new religion had thus proven itself, the people of the peninsula began to consider it an Iberian possession and behave accordingly. This meant at times being "more Catholic than the Pope," and, when the Protestant Reformation struck Europe, being the main force countering it through

such groups as the "Society of Jesus," founded by Loyola in 1540.

The missionary work of Catholicism was taken very seriously in Spain. Such men as San Francisco Xavier, who brought the religion to India, Malacca, and Japan, exemplify the tradition. Others in this tradition were the conquistadores, such as Hernan Cortes, who delivered the entire Aztec Nation into the fold of the Church.

While religion in Spain is, accordingly, taken with absolute seriousness in its more profound aspects, there is a very large ingredient of laughter and enjoyment that spices Spanish Catholicism. Being so large a part of all life in Spain, religion has been expanded to include life's joyous aspects as well as the austere ones that characterize the northern religions.

Nearly every fiesta is a celebration of some religious event; even the gay, satirical Fallas de San Jose, is actually a religious celebration. Added to these are the Romerias, in which a great deal of drinking, singing, dancing, etc. are often linked to a pilgrimage to a religious shrine.

It has often been noted that Spanish religion and religious art in particular throw a stress on the suffering of Christ. This is not, as has sometimes been supposed, out of an innate sadism or brutality, but stems more from the Iberian admiration for courage and the ability to withstand pain and suffering in support of one's principles. This is the quality desired by the Spanish participating in the Holy Week processions all over Spain, but especially in Sevilla. During these processions, many of the participants don peaked, black hats as the sign of a penitent and undergo the punishment of a barefoot walk, carrying a burden of some kind as a public demonstration of courage in faith.

Spain is also the producer of a vast mystic tradition including such known promulgators as San Juan de la Cruz and Santa Teresa, two of the most popular saints in Spain.

But little more need be said about religion in Spain, for it is one thing you will surely observe in large measure yourself while in Spain. You will see it in every small town, whose most grandiose building is inevitably the church. You will see it in the large cities, where each Cathedral is a museum in itself. You will see it in the art of El Greco. You will even see it in the special pastries of Santiago de Compostela, which bear little crosses on the dough. Most of all, you will see it in the lives of the Spanish—their celebrations and their daily habits of life, a morality and style of reverence that recalls the days when the Catholic Church was in its finest flowering.

PART IV: SOCIAL CUSTOMS

The Family

Spanish families seem close-knit and make the mobile American family seem adrift by comparison. The family seems patriarchal (e.g., if a father says a child cannot travel, he

cannot) on the exterior. Spanish men may even appear chauvinistic. They certainly are chivalrous, unable to see a woman carry anything heavier than her purse. Spanish parental authority continues as sacred, though it may target behavior that American parents would not, and vice versa. "My father said, 'No!'" and "I have to go out with my mother" are readily accepted as excuses for a Spanish teenager not to accept an invitation.

Legalized abortion, contraception, divorce, better opportunities at work for women, and smaller houses have made the once typical large family a thing of the past. The supportive extended family, though, is still thriving. Only a minority of people put ageing parents into institutions and grown-up sons and daughters tend to stay at home, (more, perhaps, through lack of state grants than choice) until they complete their education at the nearest college or university and sometimes beyond that.

Children are still regarded as *los reyes de la casa* (the kings of the house). They are very much loved and fussed over. At home and in restaurants they eat with their parents and spend a lot of time with them since they go to bed later than children in other countries.

When in public with your children you will find that they are welcome everywhere, particularly in bars and restaurants where, although a "children's menu" may not exist, they will accommodate your child's taste and appetite. If the portions are too big, the waiter will quite happily provide two or more plates for one serving.

Women

Spain remains on the whole a patriarchal society and for an increasing number of people, especially women, machismo is its most visible and objectionable manifestation. While it is true that Spanish women have never been short of historical role models—Isabel and Ferdinand were equal partners as their joint motto testifies (*Tonto monta, monta tanto*; "We rule as equals"), it is also true that women, as everywhere else, have tended to be considered the weaker—inferior—sex. Spanish women never lose their identity after marriage because they keep their surname and pass it on to their children together with the father's, but rules of etiquette used to reflect a need felt by men to protect and patronize them. Until the 1940s a woman was not supposed to be seen walking in the streets by herself and when in public had to display a dignified composure at all times and smoking was frowned upon.

Today's women have come a long way and can be found in every walk of life. They are judges, diplomats, politicians, company directors, police officers...even bullfighters. They work hard, play hard, and even look great. They can also give as good as they get, so the practice of *el piropo*—a flirtatious compliment by a male in the street to a passing female—is becoming obsolete. If as a woman you are complimented in this way by a friend, you are the one to decide how to acknowledge it since it is a mild form of flirtation. However, if the compliment is paid to you in the street by a perfect stranger, it is the custom to ignore the remark altogether.

Life Stages

Spanish young people meet their dates, not at the door of their home, but downstairs in the lobby of the apartment building or in a favorite bar. The driving age is 18; this may or may not be the reason young people travel in groups by subway or bus to movies, discos, or bars. Supposedly one must be 18 to be at nightclubs as opposed to "por la tarde" (from seven to ten "in the afternoon," which is available for younger teenagers).

Once two young people become serious about each other, he is invited to her home for the ceremony of becoming "novios" but there is little contact between the family and the young man before that, though discreet inquiries are made behind the scenes. In Madrid, with a population of nearly 5 million, someone is bound to know the brother of one's daughter's boyfriend. Once engaged, the "novios" may spend years accumulating the wealth to buy an apartment and furnish it before setting a wedding date. They will have already purchased their wedding bands and wear them on their left ring fingers until their wedding day, when they transfer their rings to their right ring fingers. About two weeks before the wedding is the "peticion" when the "novio" and his parents present the "novia" with the engagement ring, which may be a diamond. Her parents will give the "novio" a gift like cuff links or a watch.

Many customs surrounding weddings are similar to those in Roman Catholic weddings in the United States. In Spain the couple pays for a "libro de familia" (literally, a family book), the civil record of their marriage which equals the American Social Security number and passport in importance. Every child born to the couple is registered therein. Until recently, a representative of the civil government attended the religious ceremony to present the book.

Those invited to the religious ceremony reply in much the same way as in the United States. Guests gather outside the church, with the groom, until the bride arrives and greets everyone. The ceremony is notable for the lack of a procession; in fact, the guests often follow the principals into the church. There is no prescribed seating. The mother of the groom, the "madrina," stands at the altar with the bride; the father of the bride, the "padrino," stands with the groom. The madrina often wears a lace "mantilla," usually black, which may be the only head covering in the church except the bride's. To the left and right of the altar stand the "testigos" (the witnesses), usually men. Two children may bear pillows on which lie the wedding bands and the "arras," 13 coins which the groom gives the bride to symbolize that he will provide for her. After the religious ceremony, the witnesses sign a book at the altar or in the sacristy. There is no official recessional, but a general gathering outside the church and then a reception elsewhere.

An American guest will find the custom of bridal registry alive and well in Madrid, at boutiques as well as at major department stores. Guests may give money as well. Any gift should be sent to the bride's home, preferably before the wedding.

On the birth of a baby, the parents and baby receive visitors and gifts immediately in the hospital. Baptisms are held routinely at Spanish churches on Saturday and Sunday afternoons. After the service, the guests may go to a restaurant.

Customs surrounding deaths differ greatly from those in the United States. Burial takes place within 24 hours, unless that would involve a burial on Sunday. Only close friends join the family for the mass before burial, but others are welcome at a memorial mass seven days later. Older people may dress in black for a year; a widow of any age may wear black for the rest of her life. Younger people seem to observe mourning for only a month. One should always send a handwritten letter of condolences or attend the memorial mass or both. Sending flowers is not a custom, but colleagues in an office may instead contribute to a mass.

Social Life in Public

The social life of some Spaniards centers on their bar or cafe. The word "bar" in Spanish has a different connotation from that we give it in the United States. It connotes good conversation among people of long-standing friendship. One may linger over one glass of wine or one demitasse cup of coffee for hours without having the waiter interrupt, even to inquire if one wishes something else. A bar is a message center: one Spanish woman left a wallet with the cashier of a bar to deliver to her teenage daughter when she came by at lunchtime. A Spanish father and an American mother of an infant daughter leave the number of their bar with the babysitter. They always begin the evening at their bar, gathering with friends over a "copita," making plans for the rest of the evening, and then leaving a message with the bartender of their next stop. The American mother, reflecting on the "groupiness" of Spaniards, said, "I deal with a minimum of 30 people each week: in-laws and friends."

There are no taboo subjects in conversation, although as in any other country, you should measure up your company before you start venturing into such topics as sex, politics, or religion. However, you would be well advised to avoid criticizing the Spanish way of life unless expressly asked to do so. Speaking badly of their country might be one of the national pastimes, but it is one in which only Spaniards can take part.

Smoking has always been forbidden in public places such as cinemas and subways, but people smoke a lot at home and when they go out, particularly while eating and drinking. Although etiquette dictates that smokers should wait until the end of the meal to light up, you will find that many people smoke between courses.

Business contacts freely gather in restaurants at 2:00 p.m. on weekdays; their spouses may see one another for "merienda" (tea, coffee, sweets) in a cafe or at home about 6:00 or 7:00 in the afternoon. Most of these reunions among Spaniards take place on very short notice; calling on the 13th or 14th for an event on the 15th is routine.

Waiters serve deferentially. A Spanish waiter will never presume you are finished and wish to receive the bill. He always waits for the customer to nod discreetly. Only at the few fast food restaurants does one pay when served.

Spaniards eat in the manner of most Europeans but few Americans. Their hands are visible on the table at all times, resting mid-way between the wrist and elbow against the edge of

the table when not in use. Elbows are never on the table. A right-handed person cuts meat by holding the fork in the left and knife in the right then bringing the meat to his mouth with fork still in the left hand. A Spanish child who inadvertently puts one hand in his lap while eating with the other is asked if he is the "Manco de Lepanto" (The Maimed from Lepanto), referring to Cervantes, whose one arm was crippled at the Battle of Lepanto. To signal that one has finished eating, one places the fork and knife parallel to each other and across the plate. If you are served a knife and fork, as with an apple, use them!

Entertaining in the Home

Spaniards tend to entertain friends and business acquaintances in restaurants rather than in their homes. There may be even less home entertaining than before, now that full-time help has become prohibitively expensive. An invitation to a Spanish home may, therefore, be a long time in coming, something which troubles the uninformed American. Typical invitations might be for "una copa" (literally: a drink) or a large buffet to celebrate a Saint's Day; less common is a seated dinner for eight.

In a culture where appearances count, casually dropping by a Spanish home unannounced is unwise for anyone other than relatives. Neighborliness among apartment dwellers takes a different form from the United States: distance rather than familiarity. Though that is changing, one distinguished Catalan businessman recently said, "I like my neighbors so much that I would never think of visiting them; I respect their privacy." On the other hand, Spanish neighbors will respond to an emergency.

If you receive an invitation to eat at somebody's home, you can never err by taking something, but the custom varies. In Madrid, guests may send elaborate floral arrangements in advance, many bring sweets or wine, or may do nothing. In Barcelona, beribboned plants gain favor. Thank you notes or a call afterwards, while not common among Spaniards, may be appreciated by them from an American. More commonly, Spaniards reciprocate by inviting business contacts and their spouses to restaurants. If a Spaniard has done a favor, one might send some whiskey or flowers in return.

Arrive at the stated time but not before. It is better to be a little late than too early. Do not expect to be given a finishing time for a party as it would be unthinkable to a Spaniard to have established beforehand a time limit to his enjoyment.

Spaniards, particularly those who routinely associate with foreigners, are considerate of Americans' use of the calendar and of their propensity to be booked early; they may invite an American with more forewarning than is normal in Spain. The Spanish habit of enjoying the moment disturbs Americans most when Americans are hosts. The American phones ahead to invite for a buffet dinner in two weeks, mails invitations to remind in one week, and on the day of the buffet dinner may have received very few replies, acceptances or regrets. Guests will attend: it is rarely certain how many. One brings a friend. Another attends but his wife does not. For that reason, buffets or receptions are more manageable than seated dinners. An American with 12 years experience in Spain commented, "A

Spaniard cannot tell you two weeks in advance if he can come, because he does not know what he will be doing in two weeks. He accepts the last invitation he receives."

Food

A Spanish mid-day meal at home or in a restaurant consists of a "primer plato" (first course), main dish of fish or meat, dessert of fruit or "flan" (custard) or ice cream, bread (without butter), and wine or beer. It may or may not close with coffee, a "solo" (demitasse) or "café con leche" (half coffee, half milk in a cup half the size of an American one). Every course is eaten separately. One Spaniard was surprised to find Americans drinking coffee before the soup course, eating banana with lettuce, tomato with cottage cheese, beans with sugar, sweet bread with salted butter, which is a reverse commentary on Spanish food combinations: salty courses are eaten separately from sweet in Spain, making jello salad with the main course a real struggle for a Spaniard in the United States. Drinking coffee with the main meal is unthinkable. Spaniards rarely indulge in as long a cocktail hour as Americans but enjoy lingering over brandy into the night.

PART V: CULTURAL LIFE IN MADRID

Madrid has a vibrant cultural life. The city's new concert hall complex is filled throughout the year as audiences enjoy an array of performance series, tickets for each available by subscription and often on a single concert basis. Opera is so popular and the city's grand 19th-century Opera has just been inaugurated. Theaters are everywhere, both mainstream and experimental, showcasing Spanish playwrights, young talents, and foreign plays in translation. U.S. plays are staged often in Madrid (in Spanish, of course) and the musical *Los Miserables* was a big hit a couple of years ago. Summer evenings are filled with the sounds of *flamenco* and *zarzuela*, Spanish folk opera. Madrid's Autumn Festival annually brings the finest foreign artists and companies to the city.

Museums

Madrid is one of Europe's greatest cities for art. With the opening of the fabulous Thyssen painting collection in the refurbished Palacio Villahermosa across the Paseo del Prado from the boulevard's famous namesake museum and few steps north of the Reina Sofía Contemporary Arts Center, the city now boasts an authentic "masterpiece mile." Madrid's centerpiece museum of art remains, of course, the Prado. Here, in its great galleries and exhibition halls, are the collections of the Hapsburg Kings reflecting Spain's great empire of the sixteenth and seventeenth centuries: Spanish masters like Zurbarán, Murillo and Velázquez; foreigners like El Bosco (Hieronymus Bosch), El Greco, and Rubens. Of course, the Prado is Francisco Goya's home. No museum's holdings of the works of Goya surpass those of the Prado. Across the street is the 800-work collection of the Baron Hans Heinrich Thyssen-Bornemisza—the entire history of western painting arranged chronologically in a single glorious setting (including Madrid's only sampling of 19th and 20th century American art). Nearby, Madrid's new center for contemporary art named for Spain's Queen is home to the Spanish modernists—Picasso, Miró, Dalí—as

well as Spanish and foreign modern artists. And there are many more museums to explore. The CLO will have more information.

Films

Most—but not all—films showing in Madrid movie theaters play in original language and dubbed versions. Spanish-language films and some others show in the original version only. (All non-Spanish language films playing in *versión original* are subtitled in Spanish.) Finally, to confuse things further, some foreign films play in dubbed versions only. Generally, many—but not all—top-rated serious U.S. films play in Madrid in original version and dubbed versions about two months after their release in the United States. (Others, mainly American comedy and action features play only in dubbed versions.) Video rental stores, including a few Blockbuster outlets, can be found throughout the city. Not surprisingly, most offerings are dubbed into Spanish. The NEX in the Embassy has a wide assortment of video rentals for children and adults, as well as DVDs for sale.

Bullfighting

Bullfighting Spain is neither purely sport, nor simply art, nor only culture. It is instead all of the above—a highly ritualized enactment of life and death deeply rooted in Spanish history, life, self-conception, and character. The cathedral of Spanish bullfighting is Madrid's magnificent neo-Mudéjar bullring, *La Plaza de Toros de las Ventas*. *Corridos* are held there on Sundays from March through fall (and daily during the Festival of San Isidro in May). Bullfighting can be neither loved nor abhorred in the abstract. Better judgments can be made when it is understood and the elements of the ritual comprehended. Visitors and new residents can begin to make their decisions about bullfighting by turning on their television sets. Many Spanish bullfights are televised nationally. Michener discusses his love of bullfighting at length in *Iberia* and, of course, there's the classic: Hemingway's *Death in the Afternoon* (*The Sun Also Rises*).

The bullfight is divided into three parts:

- Tercio de Varas* where the matador does *pases* or movements with a large pink cape to test the temperament, strength, and speed of the bull; next, picadors wound the bull with a lance (*picador*) to its neck in order to make the bull drop its head;
- Tercio de Banderillas* where two of the banderilleros place three sets of 27" barbed-tip sticks decorated with colored paper (*banderillas*) into the bull;
- and the final stage of the bullfight is the *faena de muleta* where the matador takes his cape and sword and is alone with the bull for the final kill. If the matador has performed well, spectators wave handkerchiefs which signals that the matador should be awarded an ear, both ears, or the ears and the tail.

In Madrid, bullfighting season begins on May 15th with the celebration of Madrid's patron saint San Isidro and ends in mid-October. Bullfights are held on Sundays and holidays starting around 7:00 p.m. For tickets information contact Las Ventas Bullring, Calle de Alcalá, 237 (91356-2200); Metro: Ventas; admission: 600–15,000 ptas. The box

office is open from 10:00 a.m. to 2:00 p.m. and from 5:00 p.m. to 8:00 p.m. (Friday–Sunday).

Keep in mind some helpful hints. For example, front-row seats are known as *barreras*. Third-row seats (*delanteras*) are available in both high (*alta*) and low (*baja*) sections. *Filas* are the cheapest seats and are in the sun (*sol*). The best seats are in the shade (*sombra*). Intermediate seats are *sol y sombra*. The stone seats are uncomfortable so do yourself a favor and rent a cushion (150 ptas) as you enter. Come early and avoid the crowds and leave early for the same reason. No one is allowed to enter after the bullfights have begun.

Sports and the Out-of-Doors

Madrid, although filled with truly sports-mad residents who can be roused to peaks of ecstasy or sent to the pits of depression by the fortunes of the city's various teams, is not a great physical fitness center. Top spectator sports in Spain are basketball and soccer, followed closely by cycling and motor sports. Joggers are few and those who do venture out wisely refuse to brave traffic and obstacle courses created along streets choked by helter-skelter parked cars. Instead, runners crowd parks like Retiro, the *Casa de Campo* and the few other places in the city tolerant of exercise. Few bicycle paths exist and riding bicycles on urban and suburban streets is exceedingly dangerous and not recommended. In summer, several outdoor city swimming pools operate. There are a few public tennis courts scattered about the city and one or two private clubs exist that welcome tennis buffs. The Chamartin Tennis Club located in town has an excellent tennis school and numerous tennis and paddle courts. It also has an Olympic size pool, SPA facilities and workout gym. Membership rates are high. Surprisingly, golf is not a popular sport and, unless a Spanish golfer is doing especially well abroad, the sport is hardly covered on the sports pages. There are, however, excellent private and semi-public golf courses in and nearby Madrid open throughout the year. Prices vary but a round of golf can easily cost \$50.

Indoor health clubs are the best (but not the cheapest) solution for the exercise-deprived. There are several within a few blocks of the U.S. Embassy including one devoted exclusively to squash. Clubs are well-equipped and require a hefty membership fee in addition to monthly charges. Outside of town, the Guadarrama and Gredos mountain ranges beckon hikers and nature-walkers. Fishing spots abound although locations tend to be tightly held secrets.

Skiing is a popular winter sport. Serious skiers need to travel north to the Spanish Pyrenees or south to the Sierra Nevada until there is sufficient snow and height for meaningful skiing. There are ski areas nearby Madrid but these, at least in the past few years, have been snow-starved and over-crowded.

Urban green space is at a premium. Madrid's famed Retiro Park is criss-crossed with walking paths and paved roadways but. The *Casa de Campo*, located on the western edge of the city, is a huge park with several attractions. Elsewhere there are corner parks where

neighbors gather to enjoy the sun and walk their dogs but, even here, there is little foliage and none of the green grass that American city-dwellers value.

English-Language Publications

Most of the larger *kioscos* & VIPS stores around Serrano, Sol, Gran Vía, and the Castellana offer a selection of foreign newspapers, usually the day after publication. *The International Herald Tribune* and many British papers arrive the same day. The *kiosco* across the street from the Embassy sells *The Wall Street Journal*, *USA Today*, and *Financial Times* daily. European editions of *Time* and *Newsweek* are also available.

For local Madrid news and entertainment: *In Madrid* is a free publication available at the Embassy and at various local bookstores, restaurants, and universities. This newspaper focuses on what's new in culture & arts, the media, and entertainment world. Articles include food and wine reviews, what's going on around town, nightlife, etc. *Guidepost* is a weekly magazine of activities in Madrid featuring current news and social events. And, *The Broadsheet* is a free monthly publication with interesting articles on Spain, advertisements for services, items for sale, houses for rent, etc. It is delivered to the Embassy on the first of the month.

Holidays

It always seems like there's a party going on in Madrid, but the city goes particularly crazy during *Carnevale* (February/March), the *Fiesta de la Comunidad de Madrid* (May 2), and *Fiestas de San Isidro* (May 15). There's localized mayhem in June-July when the city's districts celebrate their various saints' days. Offices, banks, and some shops close on public holidays, and they often also close on the intervening day if the holiday falls close to a weekend. Madrid is just about evacuated in August, as the locals head off on their holidays, and you may find that some restaurants and shops will be closed for the month.

National Holidays

Oct 12 - Spanish National Holiday

Nov 1 - All Saint's Day

Dec 8 - Feast of the Immaculate Conception

Dec 25 - Christmas Day

Jan 1 - New Year's Day

Jan 6 - Epiphany

Mar/Apr - Good Thursday

Mar/Apr - Good Friday

May 1 - Labor Day

May 2 - May Day

Aug 15 - Feast of the Assumption

PART VI: DAILY LIFE

Shopping

In Madrid one can basically purchase the necessities of life in much the same way as one does in the United States, driving to the post office or branch for stamps, grocery shopping at a supermarket that also sells plants and housewares. One indeed has to shop that way if one lives in a suburb or if one's vocabulary is limited. Large shopping plazas or malls, as known in the United States, are not yet available, but in-town, three-story Multi-Centros do exist, linking together many boutiques under one roof.

If one chooses to live downtown in Madrid, which with only a few exceptions means apartment living, one has the alternative of participating in the European ritual, so often admired in American films, of shopping frequently and at many family-owned stores. One buys stamps at the "estanco" (tobacco store), bleach and paper napkins at the "drogueria," shampoo and toothpaste at the "perfumeria," medicine—often without prescription—at the "farmacia," liver at the "casqueria" (specializing in liver and other organ meats), chicken and eggs at the "polleria," and veal, pork and lamb at the "carniceria." In the present era of high unemployment, beggars and pick-pockets appear to be on the increase in downtown Madrid, requiring a resident to be wary when making his rounds, but perhaps less so than in major American cities.

Shops open between 9:00 a.m. and 1:30 p.m. and between 3:30 and 7:30 p.m. with a lunch/siesta break in the middle of the day that is longer in summer. (But remember, there will be regional variations.) Some big shops stay open all day. Banks are closed in the afternoon. Bars and restaurants close one day in seven, usually mid-week. Pharmacies rotate to stay open 24 hours a day, seven days a week (*farmacias de guardia*). Museums close on Mondays.

There are open-air markets held in the main square of the old quarter in every town. On certain days they sell food and on others, clothes. Do not bargain at food stalls although you can at others, particularly in fleamarkets (*rastros*). Every town has one of these where you can buy anything from antiques to live pets. The Madrid Rastro is the most famous of them.

Good things to buy in Spain are leather goods, particularly handbags and shoes; local pottery and ceramics, and good quality wines, spirits, and cigarettes, which have a low excise duty and are therefore reasonably cheap.

In a neighborhood, one profits by finding a good storekeeper and then frequenting his shop everlastingly. While bargaining is uncommon and even embarrassing for a constant customer, the fruit vendor happily sells one kilo plus one hundred grams for the price of a kilo, saying it's "bien pesado" (well weighed), and one corner stationery store began discounting ten percent from each purchase after a customer had frequented the store for six months. Buy weekly magazines at the same "kiosko" and one will be favored with interesting supplements and directions and gossip. One does well to introduce newcomers or house guests to a favored shop, allowing them to benefit from one's special relationship but

also increasing the opportunity for the merchant and oneself, the faithful customer, to appear in a good light. The shopper who pulls the ubiquitous shopping cart on wheels and carries a cloth or canvas bag also gains merit, for plastic bags eat into a neighborhood merchant's profit in a country where manufactured goods are costly. Canned soft drinks are available but expensive; deposit bottles, more common.

Transportation

Because gasoline has always been expensive in Spain, the increase in number of tiny cars has occurred only over the past decade or so. Wealthy families had one car with which a chauffeur drove father to work, children to school, mother on errands and visits. Everyone else used taxis, still moderate in price except late at night and on Sunday, public metro and buses of three types.

Madrid and Barcelona both have subway systems (*el Metro*). They are very easy to use, cheap, fast, and safe and stay open from 6:00 a.m. to 1:30 a.m. Maps of the Metro, with a wealth of useful information are available, free of charge, at stations.

Local buses are cheap and taxis are very reasonably priced. Taxis have a small green light on the side when free and must display the official price tariffs on one of the back windows. If you are going on a long journey such as from city center to airport, check the fare with the taxi driver before you set out.

Take extra care at crosswalks when the lights are flashing amber. Cars will not stop for pedestrians unless they think they might hit them, so if you are a motorist make sure before braking that the car behind you is not too close. If you have stopped at the traffic lights, be ready to set off as soon as they turn green or you will be serenaded by a cacophonous concert of impatient car horns.

Motorists tend to drive fast and Spain has a very high rate of road accidents. Most of them are the result of speeding and illegal passing. Truck drivers are renowned for the courteous help they give motorists who find themselves stuck behind them.

Police (*policía de tráfico*) patrol the roads in cars and on motorbikes and can fine careless drivers on the spot. There is not enough public concern about drinking and driving; random breath tests are rare. Do not leave your car badly parked in big cities or it may be towed away and you could have to pay a fine.

Hotels

There is a wide choice of accommodation in Spain. One of the most expensive but worthwhile choices would be a *parador* (literally “a stopping place”). These are state-run hotels in beautifully converted and refurbished old castles, palaces, and monasteries located in areas of outstanding beauty.

The cheapest type of accommodation is a *pension* and in between there are *hostales* with silver stars and *hotels* with gold ones. The higher the number of stars (5 maximum) the

more expensive the establishment. No matter how many stars, one may look at a room before registering. One will be asked to leave one's passport or official carnet at the desk; it will be returned faithfully after the police have been notified. There will be plenty of towels but no wash cloths. Highchairs and safe cribs are rare. Breakfast is not included in the price of a room.

Tipping, Bonuses

Tipping tends to be more frequent and less costly than in the United States. After being seated by an usher in a movie or concert, one gives him a few five-peseta coins. Most hotels and restaurants note on the menu or bill that the service charge is included (usually 15 percent). One usually leaves another five percent for a waiter at a table; no tip is expected (but it is, of course, accepted) for service at the counter (one should note that a given meal will cost least eaten at the counter, a little more at an interior table, and yet more served outside at a sidewalk table). One tips bag carriers a little and may leave something for a chambermaid, in each case less than in the United States because of the service charge on one's hotel bill.

At a large barber shop or hairdresser's, one gives a bit of change to each of the many people who enters into service, except perhaps the owner, who may be the chief hairstylist. In a smaller shop, which rarely take appointments but may also not close over the lunch hour, where father cuts and styles hair, and mother and teenage children give shampoos and manicures, one may decide to round off the amount of one's bill, for the "casa," for everyone, rather than drop coins in the pockets of individuals. In a case of not knowing whether to tip would offend or not, a handshake often serves the same purpose, as to the owner of the shoe store or neighborhood restaurant who had given unusually kind service. The "portero" of one's apartment building receives a monthly salary and benefits from the association of owners in the building, but also appreciates a modest monthly tip from each family.

In addition to hourly wages for cleaning help by day and monthly for the gradually disappearing live-in help, household help receives a paid vacation and a 13th month's salary, which may be given in two installments, one in July and one in December. This may substitute for weekly or monthly savings, for the employee probably uses the July payment toward vacation and the New Year one for gifts for Reyes, on January 6, the traditional day of gift exchanging among families and friends.

Crowded Living

One result of the Spanish love of close proximity and enjoying the moment may be pollution. While personal hygiene has always been important, collective is not. Bars and restaurants are crowded and smoky. Though signs on the buses prohibit smoking, buses are crowded and smoky. Plaques on the subway threaten smokers with a fine: six cents. To leave a crowded conveyance, one begins at the previous stop to say "Va a salir?" (Are you getting off?) rather than a Spanish form of the more American "Excuse me". Enjoying the moment may explain that the bar floors are covered with sugar wrappers; one empties the

sugar in the coffee, drops the paper on the floor, and continues chatting and smoking. Three or four times a day a waiter sweeps. Dogs need not be curbed, but early every morning downtown streets are swept and washed. Cars double park along narrow streets while their owners run an errand; a motorist whose car is blocked leans on his horn until someone arrives to move the car. Families picnic in a carefully selected setting along the road, but leave the trash behind on the ground. From November to April the pollution of furnaces, usually burning soft coal, collects over Madrid with that of the many cars, until an infrequent rain cleans the air and one can again see the bright blue Castilian sky.

To counteract this self-indulgence of the moment or "Viva yo!" (Long live Me!), as some call it, in the past decade a collective conscience has arisen. Billboards warn of poor health for heavy smokers. The occasional taxi driver requests that one not smoke. The municipality issues parking stickers allowing only residents to park on downtown streets and limiting the hours that polluting furnaces may be used. Even the Mayor of Madrid once described the city's citizens as "careless and pleasure loving. They are nice and happy citizens, fans of the good life and of few worries, and if it were not for fines, there would be no way to keep them from writing on walls and throwing papers on the floor." The Spaniard who is thoughtful in his generosity to friends whom he takes to restaurants on a moment's notice is also developing public spirit: the payment of personal income taxes is now enforced, the annual Red Cross drive finds companionship in the Campaign Against Hunger and other organized charities.

PART VII: CONCLUDING REMARKS

At every turn there can be culture shock, or—by taking a deep breath and smiling one's broadest American smile—adventure. For example, to enroll a child in inexpensive swimming lessons at a municipal pool (around ten dollars a month for two, 45-minute lessons a week), one waits in line, submits a photo, pays one's fee, and submits a certificate of health. The latter requires stopping at the "farmacia" for the medical certificate (and paying a fee for the government-authorized form) and then making an appointment with a Spanish doctor to sign and stamp it (costly, and one pays cash on the spot). Meanwhile, one will have met charming people.

There is always a surprise for the American in Spain.

A book's table of contents is at the back;

one mounts double blue buses from the back, single blue buses from the front;

only the hardy brave the unique flow of traffic at fountains;

patients pick up the results of lab tests, pay for them, and carry them to the doctor;

herds of sheep traverse highways and airstrips nonchalantly.

Armed with a little foresight and understanding of the culture, you will find it easier to accept your new surroundings and be accepted. Your enjoyment of Spain and the Spanish will thus be enhanced.

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CULTURE

Spain has an extraordinary artistic heritage. The dominant figures of the golden age were the Toledo-based artists El Greco and Diego Velasquez. Francisco Goya emerged in the 18th century as Spain's most prolific painter and he produced some wonderfully unflattering portraits of royalty. The art world in the early 20th century was influenced by a remarkable group of Spanish artists: Pablo Picasso, Juan Gris, Joan Miró, and Salvador Dalí.

Spain's architecture ranges from prehistoric monuments in Minorca in the Balearic Islands to the Roman ruins of Mérida and Tarragona, the decorative Lonja in Seville, Mudéjar buildings, Gothic cathedrals, castles, fantastic modernist monuments, and Gaudí's intricate fabulist sculptures.

The guitar was invented in Andalusia in the 1790s when a sixth string was added to the Moorish lute. It gained its modern shape in the 1870s. Spanish musicians have taken the humble guitar to dizzying heights of virtuosity and none more so than Andrés Segovia (1893–1997), who established classical guitar as a genre. Flamenco, music rooted in the *cante jondo* (deep song) of the *gitanos* (gypsies) of Andalusia, is experiencing a revival. Paco de Lucia is the best known flamenco guitarist internationally.

His friend El Camarón de la Isla was, until his death in 1992, the leading light of contemporary cante hondo. In the 1980s flamenco-rock fusion (a.k.a. "gypsy rock") was developed by the likes of Pata Negra and Ketama, and in the 1990s Radio Tarifa emerged with a mesmerizing mix of flamenco and medieval sounds.

Bakalao, the Spanish contribution to the world of techno, emerged from Valencia.

[Flamenco is a genuine Spanish art form, or, to be more exact, a genuine Southern Spanish art. It exists in three forms: el cante, the song, el baile, the dance, and la guitarra, the guitar playing. Gypsies are often credited with the "invention" of flamenco, and it is at least certain that they played an important part in its creation. But the popular songs and dances of Andalusia also had a major influence on early Flamenco.

First there were the legendary Tartessos, and later, nine centuries of Muslim occupation. Neither passed without leaving an imprint on Andalusian culture, and both influenced flamenco, directly and indirectly. The earliest mention of flamenco in literature is in Las Cartas Marreucas of Cadalso, in 1774.

During its Golden Age (1869–1910), flamenco developed into its definitive form in the epoch's numerous music cafés (café cantantes). Flamenco's most intense form, cante jondo, expressing deep feelings, dates from this period. And in the cafés cantantes, the art of flamenco dance rose to new heights as the dancers became the major attraction.

The role of the guitar reached its peak during the café cantante years, as well, with the guitar developing into an essential part of the flamenco art form. From 1910 to 1955 flamenco singing was marked by the ópera flamenca, with an easier kind of music such as fandangos and cantes de ida y vuelta-the latter clearly showing South American influences. From 1915 onwards flamenco shows were organized and performed all over the world. However, not everyone was happy with that development and in 1922 a group of intellectuals, among them Manuel de Falla, organized a contest in Granada to promote "authentic" cante jondo.

Modern-day flamenco frequently shows influences of other kinds of music, such as jazz, salsa, bossa nova, etc. And flamenco dance has changed, with female dancers often showcasing their temperament more than their artistry.

Flamenco guitar, originally just a backdrop for the dancing and singing, is now recognized as an art form in its own right. The virtuoso Paca de Lucia is one of most influential pioneers of flamenco guitar. Although mass media has brought Flamenco to the world stage, at its heart it has always been and will always be an intimate form of music. You have not heard authentic flamenco if you have not been in a juerga, with a small group of friends, at midnight somewhere in the south of Spain, where there is nothing around but the voice, the guitar and the body of a dancer moving in the moonlight.]]